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THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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JUDGMENT AND PUNISHMENT.

(Continued.)

Everlasting Punishment.

WE have already considered the difference between the object of punishment under the law and that under the new covenant—the former being for destruction and the latter for correction. But the words of Jesus in Matthew xxv. 46, "These shall go away into everlasting punishment: but the righteous into life eternal," are often used as an objection, and urged as proof of the doctrine of endless and hopeless punishment.

It is commonly assumed that the sheep and the goats of this judgment scene include all mankind—called the righteous and the wicked—and claimed that the punishment of the "goats" must, according to Jesus' teaching, be as long as the life of the "sheep." It is sometimes claimed that if it can be proved that the punishment of the wicked shall have an end, the same argument will prove that the life of the righteous, and of God himself, shall also end; because the same word, "everlasting" or "eternal," is applied to the punishment of the wicked, the life of the righteous, and to God. But we think this is too much to assume on such a premise, and rejoice that our hope of immortality and the existence of our Heavenly Father are not dependent on the definition of a word.

It is difficult for many to so far divest themselves of the influence of early teaching as to be able to look at this subject from the viewpoint of another. But some of us, though trained in the old view, have been enabled, by the study of the Scriptures, to accept the larger hope for mankind. And we believe that the Bible Plan of the Ages, with its progressive revelation, and the spirit of the gospel as a manifestation of the infinite love and wisdom of God, are a far stronger evidence of the final victory of Christ in the salvation of all, than the mere definition of any word could be.

But we think it is well worth while to consider the words "everlasting" and "eternal." We have nothing to fear from the investiga-

tion. Some try to make a point against the doctrine of endless punishment by claiming that, in Matthew xxv. 46, the word "everlasting" is applied to limited, and "eternal," to unlimited duration. But they are from the same word in the Greek, and in the revised version it is translated "eternal" in both cases, which confirms some in the idea that the punishment of the "goats" will be endless, as well as the life of the "sheep."

The Old Testament (Hebrew) word is *olam*, and the New Testament (Greek) word is *aion*. According to Young's Analytical Concordance, the definition of *olam* is "age, age-lasting," and in the Old Testament it is translated "ever," "forever," "everlasting," and "eternal," and is applied to both limited and unlimited duration. The covenant, the priesthood, the inheritance, the statutes and ordinances of the Jewish dispensation are said to be "forever," or "everlasting." They were "age-lasting." In Exodus xxi. 6 and Deuteronomy xv. 17, *olam* is used of the life-time of a servant, and is translated "forever,"—age-lasting. It was a man's age. In other cases it referred to the duration of the Jewish age or dispensation. It must be confessed that in these cases the word was used of limited duration; and we admit that the word often refers to unlimited duration. This is so whenever it refers to God or his attributes. His age is endless. Many times it is said that "His mercy endureth forever."—Ps. cvi. 1; cvii. 1; cxxxvi. every verse. But it is also said: "He will not always chide; neither will he keep his anger forever."—Psalm ciii. 9. Again: "I am merciful, saith the Lord, and will not keep anger for ever."—Jer. iii. 12.

By the same author and others, the Greek word *aion* is defined to mean "age," and *aionios*, the adjective form, "age-lasting." *Aionios* is the word rendered "everlasting" and "eternal" in Matthew xxv. 46, and nearly all other places in the New Testament. In Philemon 15 it is translated "forever," referring to the life-service of Onesimus. It means an age, long or short, limited or unlimited. When it is applied to the life of mortals, or to a dispensation, it is limited, but when it is applied to God or Christ or the life of the saved, it is unlimited. The word of itself does not indicate either limited or unlimited duration; but the duration depends on the nature of that to which it is applied. The same is true of our English word age. We use it of the duration of any thing long or short; and the duration is determined by the nature of the thing.

In view of this, because the same word, "eternal," (translated from *aionios*), is applied to the punishment of the "goats," and to the duration of God, it is no reason for saying that if the punishment will end, God himself must cease to exist. The goats represent people in a certain condition, which is subject to change, and the duration of the punishment depends on the duration of that condition; but God is unchangeable, and therefore immortal; so that while the duration of God is of necessity endless, by the same necessity, the duration of punishment is limited.

Some claim that the "goats" are immortal sinners, and that therefore according to our own rule their punishment must be endless. But no Bible writer ever associates immortality with sin. Sin and death are always related. So also are righteousness and life. In the Bible, man is never said to be immortal until he puts on Christ by the resurrection.—1. Cor. xv. 53, 54. When men are in the judgment process, whether it be before death (as with the Church), or after being wakened from the sleep of death, (as with the world), they cannot properly be said to have been made alive in Christ; as we have seen that the judgment is the process of making them alive in Christ. He himself speaks of the judgment being unto victory (Matt. xii. 20), and having gained this victory of life, men will no longer be in the condition represented by the "goats," and therefore their judgment will be ended. There can be no immortality in sin. But the *aion* of righteousness and immortality never ends.

To those who can see that the penalty or curse of the law is death, and that only when redeemed from the curse of the law are people subjects of the judgment by Christ, it should be clear that under him there can be no punishment except for discipline.

Among the ideas associated with punishment are to restrain, chasten, and teach. The word rendered punishment in Matthew xxv. 46 is *kolasis*, and it is defined "to cut off, to restrain, to prune." The bad qualities of the "goats" are like the useless branches in an orchard, which need to be cut off and burned; and that this is the object of the "fire" is clearly Scriptural, and in harmony with the character and loving purpose of the Father as revealed in the Son.

In Isaiah iv. 4, we learn that the object of the "spirit of judgment" and the "spirit of burning" is to purge away filth—to purify. In harmony with this, the apostle says: "Our God is consuming fire," (Heb. xii. 29), not to destroy man—His own work,—but to destroy all the conditions that prevent man from being like his Father.

See also Malachi iii. 1–3. The Lord comes, and no evil ones can stand when he appears; because "He is like a refiner's fire, and like fullers' soap." And he sits as a Refiner and Purifier of silver—to purge away the dross, and the result will be an offering in righteousness. When the Refiner's work is done, he will see his own likeness. That the object of punishment under the new covenant is improvement is seen in Hebrews xii. 5–11. "Whom the Lord loveth he chasteneth." To chasten is both to punish and to whiten. To be chastened is one of the evidences of sonship. Our earthly fathers punish to gratify themselves; but the Lord chastens for our profit, that we may be partakers of his holiness. No chastening seems joyous at the time; but "afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

The same truth is taught in 1. Cor. iii. 11–15, where it is shown that he who builds on the foundation with works which are represented

by wood, hay and stubble, shall suffer loss; that his works shall be burned, but he himself shall be saved, so as by fire. See also 1. Cor. v. 1-5, where the apostle, in the name of Christ, the perfect Judge, delivers a great sinner (now under Christ instead of the law, which kills) over to Satan, not to destroy him, nor to torment him for ever, but for the destruction of the flesh (the low nature), that the spirit may be saved in the day of the Lord Jesus.

All these Scriptures are in harmony with the idea of punishment in God's "everlasting fire," for the purpose of destroying the selfishness on account of which some are called "goats." And when that condition is burned away, their *aion* of punishment must cease.

When people, in the light of the plan, can locate the judgment of Matthew xxv. 31-46 where it belongs, after the marriage of the Lamb, and therefore after the saints of the ages past appear with Christ in his throne of glory to judge the world, it is clear that the "sheep" in that scene are not the saints of the former ages. We have seen that the saints shall judge the world (1. Cor. vi. 2), and that when Christ shall appear (as in this lesson), they shall appear with him in glory.—Col. iii. 4. Their judgment is past, and their position with Christ in his throne is their reward. And this shows that others besides the Church thus glorified with Christ are to be blessed. The "sheep" of this future judgment are "blessed" and rewarded with the life *of the age;* and the "goats" are in a "cursed" condition, and are therefore cast into the fire *of the age* to be purified.

That *aion* (age) does not of itself mean endless duration is clear, because it is often used in the plural (*aiones*, ages), and there is a succession of ages. Why should it not always be translated age or ages? The dative plural (*aiosi*) is rendered ages in Eph. ii. 7, where the purpose of the exaltation of the Church is expressed: "That in the *ages* to come, he might shew the exceeding riches of his grace."

In Hebrews ix. 26, the genitive plural (*aionon*) is translated world: "But now once in the end of the *world* hath he appeared to put away sin by the sacrifice of himself." Rotherham and the Emphatic Diaglott render it ages. It evidently refers, as Rotherham says, to "the conjunction of the ages,"—the last end of the Jewish age, and the first end of the gospel age. The expression "*world* to come" should read "*age* to come;" and the statement in Matthew xiii. 39 would be plainer if it read: "The harvest is the end of the *age*." It would be absurd to say "the end of eternity." It is the word *aion*, or its plural, the same word whose adjective, *aionios*, is translated "everlasting" or "eternal." If they were translated age, or age-lasting, it would not be so confusing.

If *aion* always means endless duration, the plural form of the word would suggest the idea of one endless period following another endless period. So, in such cases, the translators have given us either worlds or ages. If "forever," translated from *aionios*, always means endless duration, is not "forever *and* ever" an absurdity? But all seems plain when *aion* is seen to be an age, and *aionios* to be age-lasting. Then the "goats" may be subject to punishment in the fire of the age, and by it be purified and blessed, that in due time God may be all in all.—1. Cor. xv. 28.

The Judgment of the Dead.

THE judgment of Matthew xxv. 31-46 does not seem to include the dead, but only the "nations" still alive on the earth when "the manifestation of the sons of God" takes place; and it seems probable that it will be fulfilled in the ordinary life as naturally as the judgment of the house of God has been.—1. Pet. iv. 17. Indeed, some things have suggested that the principle on which the "sheep" and the "goats" were tested—doing or not doing to the needy—is coming to the front—never having been made so prominent in the development of the Church.

But while this Scripture seems to apply to the living, we may be sure that Christ will also judge the dead.—2. Tim. iv. 1. And "after death the judgment" is not a hopeless matter to those who know that Christ and the saints are to be the judges, and that the judgment is to be unto victory. The Antediluvians who sinned were cut off by a terrible judgment, (which was much like the judgment by the law), and yet Peter shows that there is hope for them by telling us that after our Lord had been put to death in the flesh, and quickened by the Spirit,—thus gaining the victory and the keys (Rev. i. 18),—he went and preached to them,—"the spirits in prison," those who were disobedient in the days of Noah.—See 1. Pet. iii. 18, 19 and iv. 5, 6. In the latter passage those to whom the gospel was preached are called "the dead."

There have been different ways of explaining this passage; but it does not seem to need explaining. Some say it was Noah that did the preaching. We are told that he was a preacher of righteousness; but not that he ever preached the gospel; and even if he did, it was to the living—men in the flesh,—and not to "the dead." Seeing that it is God's purpose to save the dead as well as the living, we take the passage as it reads, and infer that it is not only a statement of what Christ did, but also a foregleam of what the body of Christ will do after they are raised and perfected.

Observe the order: (1) He was put to death in the flesh; (2) He was quickened—made alive—by the Spirit; and (3) He preached. It was not while dead that he preached, as some say, but after he had obtained the victory over death. In the forty days between his resurrection and his ascension, he was invisible most of the time to men in the flesh; and it was probably then that he preached the gospel to the dead—those not in the flesh—and Peter tells us for what purpose. It was not, as some say, a proclamation of hopelessness, to aggravate their woe. That would not be like the loving Son of God. The apostle says: "For this cause was the gospel preached also to them that are dead, that they might be judged according to [or on the same principle as] men in the flesh, but live according to God in the Spirit."

This illustrates the three offices of Christ, as seen before—the Light of the world, the Judge of the world, and the Saviour of the world. He gave them the gospel light that they might be judged unto victory. The "also" of verse 6th shows that the gospel is for *both* the living and the dead, and for the same purpose—judgment and salvation. "After death the judgment" is not the hopeless thing that many think it. It is an expression of the loving spirit of the judgment by Christ, that the Antediluvians—the first to fall under a special curse, and commonly regarded as hopelessly lost—were the first to have a glimpse of his victory and the hope of the world.

Some, because of their view of man's nature, and because they think the resurrection must be complete before the judgment, deny the possibility of the dead hearing the gospel. But perhaps their view needs modifying. Some may condemn our view because they think it is "Orthodoxy;" but it is not. Neither is it the other extreme. While not believing in the natural immortality of man, we believe there must be something besides the body that sleeps, hears and wakes, because the body is absolutely dead, and cannot be awakened by hearing. Whatever sleeps must be awakened before judgment; (and surely God can waken the sleepers when he pleases;) but immortality, so far as man is concerned, is spoken of in the Bible as the final and perfect state—the spiritual *body* condition—attained by the application of the law of the Spirit of life in Christ Jesus. Immortality is the victory, and the judgment by Christ is the process which brings it.

We believe the spirit of man—not the natural body—is the son of God.—Heb. xii. 9. It is our spirit with which God's Spirit bears witness.—Rom. viii. 16. Though the body is dead because of sin, the spirit is alive because of righteousness.—Ver. 10. The spirit of man—not the natural body—is the subject of the regeneration—the second birth.—John iii. 6. The spirit is the subject of the judgment, because it receives the word, the light, and is therefore the thing to be finally saved or perfected. 1. Cor. v. 5 and Heb. xii. 23. The spirit made perfect will be righteous and have a spiritual body. "It [the seed] is sown a natural body [in this imperfect state, but] it is raised a spiritual body."—1. Cor. xv. 44. The old man (the soulical or animal nature) is to be judged down, but the new man, the inner man, saved out of the ruin, is to be judged up, developed, glorified—perfected in the image of God as revealed in Christ. We think all this is illustrated in the case of "the spirits in prison."

The Sodomites are a dead nation, of whom not even a "remnant" was left.—Rom. ix. 29. In Jude 7 we learn that they are set forth as an example, "suffering the vengeance of eternal fire;" and yet in Ezekiel xvi. 44–63, we learn that they and the Samaritans are to be restored and given to Israel as daughters by the everlasting covenant. And our Lord shows that it will be "*more* tolerable" for the Sodomites than for Israel in the judgment; and yet "All Israel shall be saved" "in the Lord with an everlasting salvation."—Rom. xi. 26; Isa. xlv. 17. So there is hope for the non-elect; for the dead as well as the living. Yes, they will be ashamed of what they have done; but Ezekiel xvi. 63, R. V., shows that the shame of Israel will be after they have been forgiven. The worst condition of people is when they can do wrong and *not* be ashamed. All the dead world shall come forth to judgment, and we know that the judgment shall be unto victory.—John v. 29, Matt. xii. 20.

Destruction and Salvation.

Some teach that there will be no judgment after physical death. They quote: "The wages of sin is death," and apply it wholly to the death of the body. Some of them think all will be saved in the future without any judgment or punishment; and others think that death ends all with the impenitent sinners.

But is death consummated when the body dies? Can man fully execute the penalty of God's law? Our Lord taught that man can kill the body, but not the soul.—Matt. x. 28. But "the soul that sinneth shall die." If there were no distinction between the body and the soul, how could these words of Jesus be true? But though the soul outlives the body, it is not of itself immortal; for Jesus said that God can destroy both soul and body. And it appears that not only the animal body, but also the animal nature (the soul), must be destroyed in order to the full execution of the penalty of God's law.

That the death of the body is not the full penalty of the law seems evident, for believers in Christ so die like others, though they have the Lord's promise that "they shall never perish." Having received him, and learned to love the brethren, they "have passed from death unto life," even "everlasting life," and know it.—John iii. 36; v. 24; 1. John iii. 14. They escape the penalty by the new covenant method of sacrifice, and the law is satisfied.

Those who are not quickened by the Spirit of God are said to be "dead in trespasses and sins," (Eph. ii. 1), but their bodies are not dead. While in that state of death, and still perishing, or on the downward road, they are called "the children of the wicked one," though he is not the author of their being. As Christ's mission is to "destroy the works of the devil," (1. John iii. 8), it follows that man in the sense in which he is the child of the devil must be destroyed. We may well say that there is no hope for the wicked, and while in the unregenerate state, *all* are said to lie in the wicked one, for "All have sinned, and come short of the glory of God." Though God is the Father of our spirits, and it is his purpose to save his own, yet while the spiritual nature is undeveloped, all are reckoned on the lower side, "by nature the children of wrath."—Eph. ii. 3. But when the new life has begun, that is, when the spiritual nature has been quickened by the light and heat (truth and love of the Sun of Righteousness, the Lord, knowing the nature of the

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Yale, Mich., Oct. 8, at 3:00 and 7:00 p.m.

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spirit of man, and seeing the end from the beginning of the new life, counts the person on the risen side—His own child and an heir of His kingdom. The personality is transferred from the low nature, which must be destroyed, to the new nature which is enduring. For this reason Paul says: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."—Rom. viii. 9.

This is the key to several paradoxes. Though living in the flesh (Gal. ii. 20), we are not *counted* in the flesh, but crucified and dead. Though weak and imperfect, we are strong in the Lord, and complete in him.—Col. ii. 10. Though very poor, we have all riches, and are making others rich.—James ii. 5; 2. Cor. vi. 10. Though dead, we are alive,—our life being hid with Christ in God.—Col. iii. 1-3. On this plan, God can destroy all his enemies, and yet save all as his friends—his own sons and daughters. He can pour coals of fire on their heads, as we are exhorted to do, and overcome evil with good.—Rom. xii. 20, 21.

We would emphasize the truth that when men stand before the judgment seat of Christ, they have been taken from the dominion of the law of death, and brought under the law of life. Under the old law they were condemned to death; but they are redeemed and justified by Christ, and to be judged unto a perfect victory, even if by a severe discipline. In Hebrews xii. 5-10, we have seen that the Lord chastises his sons that they may be partakers of his holiness. Under the law the penalty was "death without mercy," but there is a "sorer punishment" for sinning sons.—Heb. x. 28, 29. The object of Christ's judgment is to destroy the elements of the children of disobedience, and bring man to true freedom and glory.

Though the judgment of believers (the house of God—1. Pet. iv. 17) begins in this life and age, it is not finished until the time of reward—the giving of the crown of righteousness in the great day to all who love his appearing.—2. Tim. iv. 8. That is to be followed by the judgment of the world, as we have seen.

When the books are opened—the manifestation of all facts, motives and results—there will be a great reversal of human decisions, because men have judged according to appearance, and not righteous judgment. This is why Paul exhorted believers to "Judge nothing before the time, till the Lord come."—1. Cor. iv. 5. Mortals do not know how to judge, because they do not know all the facts, circumstances and influences in the case. The tendency of human judgment is like that of the law, to condemnation—not only condemning the sin, but also the sinner. But Christ, the revelation of the Father's love, condemns sin, but not the sinner. He is not the accuser. "Who is he that condemneth?" Christ came not to condemn, but to save.

It is a blessed truth that in the judgment by the Son of man no one is judged down. The judgment by the broken law condemned all to death. Christ found all thus

condemned, either dead or dying, and his mission is either to stop the downward career, (as in the case of all who look to him as the Antitype of the brazen serpent—John iii. 14, 15), or to deliver them (from the bondage of corruption) who through fear of death were all their lifetime subject to bondage.—Heb. ii. 15. This can not apply to believers, but to the world, who live and die without light and hope. The believers are the firstfruits, but the whole creation also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.—Rom. viii. 21–23.

Referring again to 1. Cor. iv. 5, we see that the apostle declares that the Lord will in his day of judgment "bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." This cannot be harmonized with any idea of hopelessness, but only with the destruction of all sin, the recognition and reward of all good and the ultimate triumph of life, love and righteousness.

It seems clear that judgment and punishment (for discipline), whether present or future, are inseparable. But we have seen that victory is the object of our Judge, and that he will not fail nor be discouraged till it shall be attained. —Matt. xii. 20. We have seen that Christ, the "Head of the Church," and "of every man," passed through his trial, or judgment, and it was unto victory. He was made perfect through his sufferings.—Heb. ii. 10, 18; v. 8. We have seen that what he did was for all, and must be applied to all in due time.—John xii. 31, 32. In applying the principle of judgment, the elect Church is dealt with in the gospel age, and is brought to victory when the Lord comes and receives them to himself. —John xiv. 3. Then follows the judgment of the world, by Christ and the glorified Church, and that too will be unto victory. Our Lord's promise shall be fulfilled: "I will draw all unto myself."

What Jesus said and did were the great revelation of God's love, purpose and plan. His work was the object-lesson, his words the prophecy, and Himself the Security of the fulfillment of God's purpose to perfect and perpetuate the race of man.

The judgment by Christ is by the law of development, and punishment as a means of discipline is necessary, until all want of harmony is removed, all enmity and imperfection overcome, and God is all in all.—1. Cor. xv. 20–28.

In the light of the plan of the ages, we need not be afraid to look at any of the dark sayings in the Bible or the difficulties of life. The limitations, elections and judgments are all essential parts of God's plan for the salvation of the world. The Bible system of truth would not be perfect if any of these things were missing. The revealed plan is vindicated by being in harmony with itself and adapted to the wants of mankind in all the ages. And when God's purpose and plan are apprehended, there is clear proof of the apostle's statement that "God is Love."

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Foundation of the Second Temple Laid.
Ezra iii. 8 to iv. 5.
(Lesson for Oct. 22.)

GOLDEN TEXT.—"Enter into his gates with thanksgiving, and into his courts with praise."—Psalm c. 4.

INTRODUCTION.—The exiles were about four months on the way from Babylon to Jerusalem, though the distance was only from 500 to 700 miles. They found the city in ruins, as it had lain since its destruction by Nebuchadnezzar. They seem to have gotten possession of the city and vicinity at once, but they were surrounded by the mixed population. They settled in the small cities.—ii. 70.

In the seventh month, they gathered as one man to Jerusalem. They first built the altar, and began to offer the sacrifices required by the law. Their worship was a preparation for their work. They hired men—some of them being of Zidon and Tyre, who were to bring cedars from Lebanon to the sea of Joppa according to the grant of Cyrus the king.—Vs. 1–7.

I. THE FOUNDATION LAID.—Vs. 8–13. In the second month of the second year (six months after the altar was set up) Zerubbabel and Jeshua began to oversee and encourage the workers with reference to the work on the house of the Lord. And when the builders laid the foundation they (probably the two men named) set the priests in their apparel with trumpets, and the Levites with cymbals, to praise the Lord, according to the order of king David. The garments of the priests were beautiful.—Exod. xxxi. 10; xxxix. 27, etc. The trumpets were for calling assemblies, and giving orders. The cymbals were musical instruments. Asaph was one of the great choir leaders in David's time. These "sons" were perhaps his successors.

They sang together by course—perhaps responsively. It was a song of praise and thanksgiving. Its substance was the goodness and enduring mercy of the Lord—toward Israel. With voices, musical instruments and a great shout they made a joyful noise unto the Lord when the foundation of the temple was laid. The old men who had seen Solomon's temple wept aloud. There was a strange blending of song, weeping and shouting. Whoever can put himself in their place—returned from slavery, and seeing even the beginning of the restoration—will not wonder that they made such a noise. It must have been a time of great joy.

II. OPPOSITION AND DELAY.—iv. 1–5. The "adversaries" were the mixed race—the Samaritans. Hearing of the proposed work, as they naturally would, they pretended to be interested in the worship of the God of Israel and proposed to help build the temple. But the leaders rejected their offer. What followed revealed the spirit of these "adversaries," and the wisdom of the rejection. The nation had this work of rebuilding to do—according to the command of Cyrus—and they must do it themselves.

The Samaritans then became their open enemies, and did all they could to hinder their work, and took measures to frustrate the plan—finally getting a royal edict against the Jews.—See verses 7–24. Their course showed their hypocrisy. The work was set back for about fifteen years. Finally, in the reign of Darius, the Jews obtained permission to build the temple, and it was done.

This lesson illustrates some facts of the gospel age. Babylon is the type of the condition of the church when she had fallen away from her primitive simplicity. It resulted in the union of Church and State—the Church being a great ruling and persecuting hierarchy. —Rev. xvii. 1–6, etc. The return from Babylon was a foregleam of the Reformation—the coming out of Babylon—not yet complete.—Rev. xviii. 4. The

temple was a type of the true Church, of which Christ is the Foundation.—1. Cor. iii. 11–17. Jesus said: "On this Rock I will build my Church."—Matt. xvi. 18. The Foundation does not need to be laid again, but it is a long time before the true Church is fully built, and filled with the glory of God. As Babylon goes down—a gradual process—the New Jerusalem comes down, to be the light of the world in the ages to come. It is important to be on the Lord's side.

A Psalm of Deliverance.—Psalm lxxxv. 1-13.
(Lesson for Oct. 29.)

GOLDEN TEXT.—"The Lord hath done great things for us, whereof we are glad."—Psalm cxxvi. 3.

INTRODUCTION.—This Psalm seems to express the feelings of the people after the return from captivity, and to have cheered them with hope amid their many discouragements. This and other Psalms have their local color, being primarily applicable to Israel in the long ago; but in spirit they may apply to all men at all times.

The truth may well be emphasized that God's plan for mankind is destruction and restoration, captivity and deliverance, death and resurrection.—See Psalm xc. 3. The restoration is after the destruction; the deliverance after the captivity; the resurrection after the death.—See Rom. vi. 23. In the word, when things are paired, the better is always the later. God's second things are better than the first.

Israel is a type of the Church, and both are spoken of as an individnal.—See Hosea xi. 1 and 1. Cor. xii. It appears that the ancient captivity and restoration of Israel are used to represent all captivities and recoveries; the individual captivity in sin, and salvation; the captivity of the Church in mystic Babylon, and the coming out; the scattering of Israel as a result of their rejection of Christ, and their final restoration; and, speaking of the world, the death of all in Adam, and their resurrection in Christ.

In the light of such a far-reaching plan, we may find in the Prophecies and the Psalms, statements applicable some to one case and some to another, and not need to think that all the statements were fulfilled at the return from Babylon, nor that they will all be fulfilled in the future restoration of Israel.

I. ACKNOWLEDGEMENT OF BENEFITS.—Vs. 1–3. "Favorable to thy land, brought back the captivity of Jacob." This refers to Canaan and the twelve tribes. It is an after restoration song; and it may be a prophecy of the future restoration. "Forgiven, etc." The restoration is an evidence of forgiveness, or the covering of sin. As the displeasure of God and the punishment came as the result of sin, when they were restored, they could but think that His wrath was turned away.

II. PRAYER FOR SALVATION.—Vs. 4–7. The change here from thanksgiving to prayer is peculiar. What it was said God had done, is now asked for as a thing to be. It is like the reconciliation wrought in Christ yet to be applied; or like personal salvation begun but not finished. It would be proper for any awakened sinner to offer this prayer: "Quicken us! Shew us thy mercy! Grant us salvation!" And yet such a prayer sincerely offered proves that the Lord has begun the saving work. Before men call, the Lord answers; and also while they are speaking.—Isa. lxv. 24.

III. ASSURANCE OF AN ANSWER.—Vs. 8–13. If God's Spirit suggests a prayer, we may be sure of an answer. The Lord never creates a spiritual hunger that he will not satisfy. He never convinces of sin from which he will not save. Such assurance is here expressed: "I will hear * * for he will speak peace to his people;" but it is not to allow them to return to folly, nor to give license to sin. He forgives that he may cleanse from unrighteousness. Salvation is nigh to them that fear (reverence) the Lord.

Here is a clear statement of the work of Christ: Mercy and truth have met; righteousness and peace have kissed each other. These are the chief elements of the saved, and of God's kingdom. Truth will grow in human soil, because of the rays of divine light and love—God's qualities revealed in Christ. All that the Lord gives is good; and all that he requires is reasonable. When all learn to do right, and make the most of their God-given powers and oppertunities, the earth will indeed (literally) yield her increase. But little is yet known of her powers of production. Without righteousness man will never fully subdue the earth, nor secure the opening of her richest treasures. Under right conditions, natural and spiritual blessings will be equal and coincident—that is, when God's will shall be known and done in the earth as in heaven. Such a perfect day is anticipated by all God's dealings with mankind.

ISRAEL G. ROBERTS.

Bro. A. C. Roberts, of Akron, Ind., sends me a notice of his father's death, and a sketch of his life, from which I select a few facts. He was born in Hendricks County, Ind., July 15, 1831. His father and the family were pioneers, their lot being east in the wilds of the county when the forest stood untouched, and was the home of the Indian, of beasts of prey and game of many varieties. The hard experiences of the pioneer life made deep impressions on Israel's character. A giant of physical strength coupled with an indomitable will, he entered the battle of life with such energy and fixedness of purpose that he countenanced no thought of failure. Many acres in the neighborhood were cleared by his toil.

He was married to Nancy McIlravy June 17, 1858. They had three children, Andrew, Esther and Mary. He was a devoted husband and father and rejoiced in his home, making it the central thought of his activities. He and his wife watched the development of their children with anxiety, which was satisfied when they grew to manhood and womanhood exhibiting the characteristics of intelligent Christian citizens. In later years he often said that he had accomplished all he had sought in this life.

His life was softened and sweetened by the love of God through Christ, which he deeply appreciated and rejoiced over. He united with the "Church of God" in 1862, at Old Pisgah, and was transferred to the Antioch church at its organization in 1866, where he held his membership to the end. He was an ardent worker and a liberal contributor to farther the preaching of the gospel, both in the local church and the evangelistic field. He was an honest man, believing that "The highest obligations are not written, signed and sealed, but reside in honor."

He was independent in his thought and action, clinging to the truth as he saw it regardless of the favor of friend or fear of foe. The ostracism of society could not alter his course, for he followed with a keen eye of discernment the example set by Christ himself. His only thought was, What is the truth? What is right? and then he followed his decision, ever willing to abide by the consequences of the course pursued without complaint.

I met him two or three times in our meetings at Buchanan. His son says: "He has long been a reader of the HOPE, and a strong adherent of the doctrines promulgated by it and your other publications. He became a member of the Larger Hope Association February 19, 1904."

Since the death of his wife in 1891, and the marriage of his children soon

after, he has made his home with them. His last sickness was long and tedious, but he bore it with a Christian fortitude upheld and strengthened by the divine plan as he saw it revealed through Christ Jesus. He quietly and peacefully fell asleep at the home of his daughter, Mary Cuffel, in Akron, Indiana, September 5, 1911, at the age of eighty years, one month and twenty days. The funeral service was held at the residence of his daughter, Esther Taylor, near Argos, September 7, 1911. Years ago he made arrangement with Bro. L. E. Conner, of Cleveland, Ohio, (one with whom he had long been intimately associated, and whose views were in harmony with his own), to preach his funeral sermon from 2. Cor. v. 19, from which he most beautifully portrayed the hope which he so fondly cherished. He was assisted by Bro. D. E. Vanvactor, of Argos, and interment was made in Oak Hill Cemetery at Plymouth.

THE DEATH CHRIST DIED.

REFERRING to what our Lord said in John xii. 31, 32, about the judgment, the casting out the prince of the world, his personal exaltation, and the drawing of all to himself, in verse 33 it is added: "This he said, signifying what death he should die." As Christ himself was representative in character, this shows that his death was representative and all-inclusive; that is, in that "He died *for* all, then *all* died."—2. Cor. v. 14, R. V. That *for* all does not here mean *instead* of all is evident because all must die, each in his order, whether the death be regarded as the merely physical or the deeper death.

Many suppose that this passage referred merely to his physical death on the cross,—thinking that was his lifting up. But the preceding verses show that these words had a deeper meaning. If the lifting up were only physical, then the drawing to himself would be physical too, and would be limited to the place; but all know that he drew nobody to him on the cross. When it is seen that the drawing to himself involves a change, not in physical location, but in spiritual condition, it may well be admitted that the lifting up of Jesus did not refer to his physical position on the cross, but to his exalted spiritual state, which resulted from his overcoming all the powers of darkness.

It seems clear that the real death which he died, which gave him such power to draw men to himself, was that of which the physical death was but a shadow. The tendency with many is to think of the shadow as the reality. To blame them would be to blame ourselves for what we have done in the past, and what in some things we may be doing yet. The child in knowledge looks on nature and thinks our earth is the center around which all other things revolve. Some call the physical Universe God, not having learned that the external is but a manifestation of the invisible God out of whom the worlds were made.—Rom. i. 20. Others look on the *form* of man as the whole man, and think not of the inner power that is ever *forming* the body out of the matter around it. He thinks of the cause as the effect and of the effect as the cause. The Jew thought of the ceremonies of his age as the ideal of divine service, not seeing the deeper things typified by them; and many Christians look on the New Testament ceremonies in the same way. So concerning the death of Christ the shadow is often regarded as the reality.

Many regard the physical death of Jesus as the Antitype of the bloody sacrifices of the Old Testament, when it was of the same general earthly character, and was the last part of such sacrifices. If the physical death were the Antitype of the offering, then Calvary was the antitypical place, or "the heavens," of which the ancient tabernacle was a type, and the Roman soldiers were the antitype of the priest who killed the beast.

It seems clear that as the types were animal or physical, so antitypes are spiritual. With this in mind, we may see the deeper meaning of Christ's death, as did Paul when he said: "I am crucified *with* Christ," when all know that he was not nailed to the Roman cross. Then we may see that the bodily pain of Jesus was a shadow of that which he "suffered being tempted;"—(Heb. ii. 18) and the wooden cross which he bore was but a shadow of the daily cross of self-denial to which he referred when he said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke ix. 23. If he had not been bearing his cross daily, then we would not be his followers in bearing our cross daily. But the apostle makes it plain: "For hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1. Pet. ii. 21.

In view of such teaching is it not clear that his climbing the hill of Calvary was but a shadow of his life-climbing up the hill "Difficulty;" that its location, outside of Jerusalem, was a shadow of the position he chose "outside the camp" of Israel; and that the piercing of his heart, when on the cross, was a shadow of the heart-piercing which he endured "in the house of his friends," when they treated his loving-kindness with contempt? In Hebrews xiii. 11–13 we learn that the antitype of burning the bodies is "reproach bearing" in following Christ; and this is not borne in physical death, but in life.

Who that is familiar with the Bible can fail to see that it is God's common method of teaching to represent spiritual things by physical facts? As his death on the cross was the last act of the typical dispensation, so it was the finishing of his earthly career. He died out of the dispensation of law into the dispensation of grace. Being the first, he established the new dispensation. He died out of the Adamic life and the sin he had assumed, and rose into the perfected life of the Second Adam. He thus became the Firstborn—the Head—of the new creation of man, and the Regenerator of mankind. With these things in view, we can see the force of the words: "I, if I be lifted up, will draw all unto myself. This he said signifying what death he should die." (See also Phil. ii. 9–11.) He will draw all out of law into grace; out of the life and death of the first Adam into the life of the Second Adam, where there is neither death nor curse.

In view of all this, believing in Christ's death and resurrection is important; and with the apostle we may joyously exclaim: "It is Christ that died, yea, rather, that is risen again." Because he lives, we also shall live.

EXTRACTS FROM LETTERS.

A Great Comfort.

DEAR BRO. PATON, and the HOPE Family: Greeting to All. I will try to write you a few lines. I have been thinking for some time that I would write. I ought to have written sooner; for the HOPE is a great comfort to me. I want it as long as I live; but I cannot pay for it now. If I can, I will send some money. I pray that the Lord will bless you in all your labor.—Mrs. R. M. Lehigh, Iowa.

Having a Feast.

DEAR BRO. PATON:—Enclosed find Two Dollars, which apply on my subscription, as far as it will go. I beg pardon for my seeming neglect in not writing sooner. Part of the time I have not known what to do, or what change to make. Thank you for bearing with me, and sending the paper right along. Some of the numbers have been sent to me; but now I am

with friends who have kept them safe for me. I am having a feast in reading them. God bless you in the work of getting the light before the people. I would that more might see it, and receive the comfort of it.—Yours in the blessed hope, Mrs. L. H. W., Irasburg, Vt.

Book of Love Letters.

DEAR BRO. PATON:—Please change my address as follows: — —

I do not want to miss one of your papers. They are so full of rich food for God's children. O how good God is to feed his little ones on such sweet heavenly diet! It is God's good old Book of Love Letters brought out so plain that when his little lambs read it they can lie down in green pastures, beside still waters, and be filled with glory and praise to God, our loving Father. I cannot begin to tell how much I think of THE WORLD'S HOPE. Hallelujah!—J. D. R., Lynn, Mass.

Praise and Thanksgiving.

DEAR BRO. PATON:—I enclose a dollar to pay my subscription for the HOPE for 1911. Thank you for waiting so long and continuing it to me. It is almost a year since I wrote you; and you published my experience "At Home in God," also "Reconciled to Him." "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." "And we have seen and do testify, that the Father sent the Son to be the Saviour of the world."

I have nothing to offer but praise and thanksgiving. My whole being thrills with joy and gratitude to the Lord, Jehovah, for his wonderful revelations of himself. Jesus said: "I am come that they might have life, and that they might have it more abundantly." The life is the light, and the way to life is through death—through death to life. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "As in Adam all die, even so in Christ shall all be made alive," with the life of God, for which the whole creation waits. Wait thou his time, so shall this night soon end in joyous day. Yours in "the faith of Him," D. D. Fox, Bridgeton, N. J.

The Word a Gold Mine.

DEAR BROTHER:—I inclose a dollar, for which kindly send the HOPE to the following addresses. * * I would like to have them get all the articles on the Atonement. Our dear Father bless you, and give you more light on his word. It is good news sure, and fattening to my whole being. May I ever be willing to be fitted for his cause and kingdom. How he has blessed me in making me able to hear his voice and to walk with him; and to believe that as he has done for me, he will do for the world. I can sing, "Praise the Lord, O my soul, and all that is within me praise his holy name." Oh! what rest and peace. Oh! for more faith in the promises and power of our Saviour, that our Father gives and will give through him. The word is a gold mine. May God bless your work, and may you feel his power, is my prayer.—E. M., Pueblo, Colo.

JOHN C. SUNDERLIN.

ONE of Bro. Sunderlin's friends has sent me the following extract from his obituary:—

"To have lived for others, to have worked, not for advancement or fame or riches, but to help lift the load resting so heavily upon the shoulders of poor humanity, if this is the true motive of life, then the man who has just passed out, Mr. J. C. Sunderlin, had found the true secret of real success; and if ever a human body was a fit temple for the Holy Spirit, his was. Energetic, hopeful, companionable, true to principle as the needle to the pole, loving God and man with his whole heart, he has passed to his reward. He faced death without flinching, and met it with a smile. A man of giant stature in faith has gone."